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EXPEDITION FOR LIBERIA.

THE AMERICAN COLONIZATION SOCIETY expects to dispatch an expedition for Liberia on the 1st of May, 1873. To industrious and worthy people of color, the Society will give passage and subsistence on the voyage—made in about forty days—and support for the first six months after landing. Single adult persons get ten acres, and families twenty-five acres of land. These are all gifts—never to be repaid. Those wishing to remove to Liberia should make application, addressed to Rev. William McLain, D. D., Financial Secretary, or to William Coppinger, Corresponding Secretary of the American Colonization Society, Washington, D. C.

THE AFRICAN REPOSITORY.

Published on the first of every month, is the official organ of THE AMERICAN COLONIZATION SOCIETY. It is intended to be a record of the Society's proceedings, and of the movements made in all parts of the world for the civilization and evangelization of Africa. It is sent without charge, when requested, to the Officers of the Society and of its Auxiliaries, to Life Members, and to Annual Contributors of ten dollars and upwards to the funds of this Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Remittances for it may be made to the address of the Financial or the Corresponding Secretary of the Society.

THE
African Repository.

VOL. XLVIX.] WASHINGTON, JANUARY, 1873.

[No. 1.]

THE AMERICAN COLONIZATION SOCIETY.

FACTS IN BRIEF FOR THE CANDID.

I. One hundred and fifty select colored people, in families, from Georgia, reached New York on the 20th of November, 1872, on the steamer "San Salvador," from Savannah, and embarked the next day on the bark "Jasper" for Liberia, under the auspices of this Society. The expedition had fifty-six professors of religion, one clergyman, one physician, (just graduated from Dartmouth College,) mechanics and farmers, and was led by some first-class men of their own number. The *Tribune*, *Herald*, *World*, and *Times*, and other papers had favorable notices of the expedition.

II. The Society has sent a similar expedition each year, and some years several, since the first one, comprising eighty persons, from New York, in 1820—making an average of about three hundred and eighty per year for fifty-four years. The smallest number sent in any one year (1864) was twenty-three, and the two largest were seven hundred and ninety-six (1832) and seven hundred and eighty-three, (1852.) Since emancipation, or from January 1, 1865, to January 1, 1873, the Society has sent two thousand nine hundred and eighty seven, or about the general average. The aim of the Society has always been to send worthy persons, and no others; and the results in Liberia are evidence of the success of this aim. General O. O. Howard said of the expeditions, which, as Commissioner of the Freedmen's Bureau, he aided with transportation: "They are the cream of the colored population of the South." The Society has now more applications than ever before, and selected the one hundred

and fifty just sent from about three thousand voluntary and unsolicited applicants.

III. The object of this Society has ever been to aid worthy colored people, who desire and need the aid, to go to Liberia, to assist in building up a Christian Republican nation, which should spread over more or less of a Continent, whose climate is injurious to white men, but not to colored people. It was held that this work would be highly beneficial to the colored population who might choose it, and be thus just and benevolent to them as well as to Africa. These expectations have been abundantly realized, as is proved by innumerable facts in the fifty years history of Liberia—facts accessible to all.

IV. The area of Liberia is five hundred and twenty miles of sea-coast, or about that of New England, and forty-five miles interior. It has twenty-three thousand eight hundred square miles, or five times as many as Connecticut, and three times as many as Massachusetts. It is very productive; and its more than fifteen millions of acres is capable of affording the necessaries of life to fifteen millions of industrious people. Its area can be easily extended by the progress of civilization. Liberia has existed for half a century, and been a self-governing nation for more than a quarter of a century. It has a population of six hundred thousand—mostly gathered in from the native tribes by the emigrants from this country. It has schools, and even a college. It has some fifty churches, of the principal denominations, and Sunday-schools. The people are prosperous in mechanical, mercantile, agricultural, and professional pursuits, and there is no remarkable condition of poverty anywhere among them. The Government and churches are making explorations into the interior with success. Six of our Missionary Societies have missions in Liberia, employing men sent out by this Society, or their descendants and natives, and no longer white men, so many of whom have fallen victims to the climate. State documents prove the Government thoroughly in favor of Christian missions, which fact makes the Republic a very favorable nucleus for them. Liberia had put an end to the slave-trade on six hundred miles of the West Coast of Africa before the late

war in the United States, and is now using its influence and power for the extinction of domestic slavery in Africa, none of it existing in Liberia.

V. The cost of this grand work to our patrons has been very small. The average receipts have been only \$51,519 per annum for fifty-four years, viz, from 1817 to 1871, the total being \$2,782,048. The receipts have at times in former years, (as now,) been below the average. The Society has sent to Liberia during this period 14,825 emigrants, and has enabled the United States Government to provide for 5,722 recaptured Africans, making 20,547 persons to whom the Society has given homes in Africa, at the cost, to our patrons, of only \$135 per capita. This is only one item of good the money has accomplished. The Society, besides giving this large number of persons a free and comfortable transit to their fatherland, has sustained them with shelter and food for six months after their arrival, until they could get their lands under cultivation, and be able to support themselves. It has always given them land enough for their support, and since 1866 ten acres have been deeded to single individuals, and twenty-five acres to families; besides having in reserve all the land that can be needed for future immigrants. The money has also met the expenses of the Society at home, and given it a valuable building in Washington, D. C., for its own business and for rent. The grand total has been the republican, Christian nation of Liberia, acknowledged by the leading powers of the world, and destined to do for that continent what Plymouth has done for this. Hon. Edward Everett said in 1853: "If you look at what has been done in Liberia in the last quarter of a century, you will find that it compares favorably with the most and best that was done in Virginia or in Plymouth during the same period." The same is true of the almost quarter of a century that has since transpired.

VI. Whatever may be said of the value to the United States of colored emigrants aided to go to Liberia, it must be obvious to men of a very moderate amount of intelligence that, having all the world to draw population from, and actually receiving over a quarter of a million of immigrants per annum, we can

afford poor Africa, having nowhere else to look for skilled aid for her development, such of her descendants as may choose to go to her rescue; and certainly she has a much better claim upon them than we have.

Finally, the American Colonization Society appeals with new earnestness to Societies, Churches, Sunday-Schools, Christians, Philanthropists, and Educators for aid in their truly great, Christian, charitable, and successful enterprise. The thousands of our colored people who want to go and are adapted to the work; Liberia and her noble men, scholars, and others, laboring to build up an honorable negro nationality in the fatherland; and Africa, with her millions of heathen people, stretch out their hands unto us. In their behalf we appeal for help. Since our expedition sailed in November, many letters have been received from those whom we could not take for want of means, begging the Society to send another company the first of May next, and to enter their names as first for that expedition. Unless we can very soon promise them a passage at that time, they must make arrangements for their support, must hire for a year, or plant a crop, or do something which will interfere with their going in the fall, and may thus prevent their ever going.

REV. RALPH RANDOLPH GURLEY.*

"I am distressed for thee, my brother . . . : very pleasant hast thou been unto me."—II SAMUEL, I : 26.

The distress of David at the death of Jonathan, his faithful friend and brother, was very deep and overwhelming. The love which the noble young prince had manifested for him, a love unselfish, strong, and unchanging in the most trying circumstances—a love which had separated him from his royal father, placed an insuperable obstacle between him and the throne of the kingdom, and finally led him to give up life itself on the disastrous battle-field of Gilboa—all this love

* A Discourse commemorative of the life and character of the Rev. Ralph Randolph Gurley, by Rev. Mason Noble, D. D. Prepared and published at the request of the American Colonization Society.

passes vividly before him, and fills with its presence his whole being.

The future, just opening before him—its vacant throne, its promises of power and glory, its ambitions and its bloody strifes—is forgotten in the sad present, and in the pleasant memories of his friend—"Very pleasant hast thou been unto me, my brother: thy love to me was wonderful." Over all their past relations does the light of this love shine, imparting new sweetness to their past companionship, and a strange mystery to the event which he now deplores.

I am sure that I express the sentiment of all your hearts, when I say that our distress at our bereavement to-day is mingled with most pleasant memories of the beloved brother who has been taken from us.

Rev. Ralph Randolph Gurley was a man of very rare qualities, both of mind and heart, and his life, protracted through so many years, has been full of scenes of the profoundest interest to himself and the world.

He was born at Lebanon, Connecticut, on the 26th of May, 1797. His father, the Rev. John Gurley, was the first pastor of the Congregational Church in Lebanon. His mother was Mary Porter, a sister of the late Rev. Dr. David Porter, of Catskill, New York. There were five sons and two daughters in the family—our brother being the fifth child, and surviving all his brothers and sisters. He was graduated at Yale College in 1818, and soon after became a resident of this city. In 1822 he received his appointment as Agent of the American Colonization Society, and from that time to the present, a period of fifty years, his life has known no other first and all-absorbing object. For the last few years his connection with the Society has been only nominal, on account of his physical prostration. But he retained to the last his interest in all its proceedings, never yielding his conviction that the young Republic of Liberia was destined to become a mighty state, a great centre of civilization and of Christianity for Africa, and fraught with the highest blessings to her exiled children in America. Whatever be the final issue in the coming centuries, his name will not be forgotten by the friends of the African race, or by those who can appreciate private worth or public usefulness.

I have known him well for forty years. I first met him in the Fourth Presbyterian Church of this city, in the spring of 1832, on the day on which I commenced my ministry among that people. From that time to the present, I have been on the most intimate terms with him as a friend and brother. For several years I sustained toward him and his family the sacred relation of christian pastor, and our intercourse has ever been most unreserved. I have, of course, known him as thoroughly as it is permitted us to know the upright in heart; and in looking back to-day over the scenes of his busy life, the first and deepest impression which such a review makes upon me is—

I. HIS LOVE OF HIS FELLOW-MEN.

There are times, I trust, when we all forget ourselves in the interest which we feel in the good or evil fortune of others. But with him it was a constant experience: I have sometimes thought it was his ruling passion, so quick was he to see the wants of others, and so prompt and skillful in bringing relief.

Among many deeds of kindness, with which his life was filled, I remember one described to me during the first year of my residence in Washington, by a gentleman who was familiar with the facts. A poor widow, whose husband had been dead only a few days, was lying ill in a wretched hovel. Her only child was also sick, and they were both destitute of the common comforts of life; there was no food and no fire. He heard of the distress, and went in person to minister. His quick eye saw, and his large heart took in, the whole state of things. He made a fire, he brought food, *he boiled the teakettle, and made a cup of tea*, and thus efficiently relieved the necessities of the suffering.

As I knew more of him, I learned that this was only an illustration of his mode of doing good. He was sure to find out suffering, and to attempt to relieve it. During these many years that have since passed, he has gone in and out among the homes of the poor, found suffering where others did not know of its existence, and parted with the last shilling in his own limited purse, that he might comfort others.

It is well known, to all familiar with his ways, that he not unfrequently embarrassed himself by his great generosity to

the suffering poor: this was specially the case in his tender sympathy for the colored people.

In the second or third year of my residence here, I was surprised to learn that his library and furniture were to be sold at public auction, and his pleasant home to be exchanged for a boarding-house. On inquiry, I ascertained that a colored family were about to be sold and separated from each other in perpetual bondage in the distant South. To save them from their sad fate, he became personally responsible for the money necessary to redeem them. When the time of meeting his obligations arrived, there was no other way to secure his object but the sacrifice of his home, and of those literary treasures which were dearer to him than gold. I was present at the sale, and saw his books, which were principally the choicest editions of the ancient and the English classics, and arranged in a book-case, which his own exquisite taste had invented, all knocked down to the highest bidder. But great as was the sacrifice, it did not prove sufficient for his relief, and he lived for several years meekly and uncomplainingly under the burden.

His whole life was, in fact, one of obedience to the divine law: "Bear ye one another's burdens, and so fulfill the law of Christ." He came nearer than any man I ever knew to the example of Christ, washing the feet of unworthy and worthy men, not passing by the traitor Judas, and by gentleness overcoming the resistance of the warm-hearted and impulsive Peter. He was worthy to stand by the side of Abon Ben Adhem, described in eastern fable, who

"Awoke one night from a deep dream of peace,
And saw within the moonlight of his room—
Making it rich like a lily in bloom—
An angel writing in a book of gold!
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
'What writest thou?' The vision raised his head,
And in a voice, made all of sweet accord,
Answered: 'The names of those who love the Lord.'
'And is mine one?' said Adhem, 'Nay; not so,'
Replied the angel. Adhem spake more low,
But cheerly still, 'I pray thee, then,
Write me as one who loves his fellow-men.'

The angel rose and vanished. The next night
 He came again, with a great wakening light,
 And showed the names that love of God had blest;
 And lo! Ben Adhem's name led all the rest."

Now, our brother loved God with a most reverent, deep, and all-controlling love. It was the supreme joy of his life. He prized being enrolled among those who loved the Lord, as the very highest attainment which a man could make. And in his sense of deficiency in this respect, and from his spirit of consecration to Him who said, "One is your master, even Christ, and all ye are brethren," he turned with an humble and loving heart to his fellow-men. The divine in man seemed ever before him. All the lowly were to him the sons of God. The oppressed race were "colored *men*." His enemies even were mistaken and "imperfect" friends. He ever recognized the brotherhood of the race, and felt that they were all children of the same Heavenly Father. He was a Christian through and through: "in all things shewing himself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, so that he that was of the contrary part was ashamed, having no evil thing to say of him." His truth, his goodness, his humility, his want of self-assertion, his gentleness, his patience with unreasonable men, his submission to God in the midst of disappointed hopes and deranged plans of life, and under the bereavements which desolated his home and the personal sickness which made him a helpless invalid for so many years, and above all his constant trust in the sacrificial work of a divine Saviour for the pardon of his sins—all proved him to be a living Christian—and yet the more thoroughly you knew him the deeper was the impression that his constant prayer was—

"Write me as one who loves his fellow-men!"

Another very pleasant memory of our brother is—

II. HIS HIGH INTELLECTUAL CULTURE.

I am not informed in relation to the early training which laid the foundation of his tastes and habits as a scholar. I only know that as a literary man he stood among the first in

his class during the last year of his college life. Said the Rev. O. Eastman, one of the venerable Secretaries of the American Tract Society, in a letter to me about a year since: "I have known Mr. Gurley since September, 1817, more than fifty-three years. He was a senior when I was a freshman in Yale College. When my class was admitted into the Brother's Society, he made an address from the President's chair. I have ever since entertained a high respect for him."

His position among men of culture was never lost. His connection with a great National Society would prevent him from pursuing steadily the study of the ancient classics, or investigating thoroughly the great questions of natural science, or becoming a leader in the discussion of abstruse metaphysics. But he followed these studies and discussions with interest, and was abreast of the times in their controlling thoughts and opinions. In his theology, he was in sympathy with those who entertained the grandest conceptions of the love of God in the Gospel of His Son: believing that "light and not darkness, love and not necessity, are at the innermost heart of all," his culture as a Christian theologian began, if it did not end, in the recognition of this wonderful and blessed truth.

But there was one field of learning which had irresistible charms for him, and in this he gathered much "gold and silver and precious stones." No one could hear him talk or preach, or read his books, or listen to his fervid and eloquent appeals in behalf of the Colonization cause, without feeling that the spirit of the old English classics had breathed its inspiration upon all his powers. His library was filled with books of this class. Behind the green curtains, which hung on bright rings and in graceful folds before his elegant book-case, were seen "peeping out" his choicest volumes of Lord Bacon, and Milton, and Shakspeare, and Akenside, and South, and Barrow, and Bishop Butler, and Jeremy Taylor, and Tillotson, and Robert Boyle on Seraphic Love, and the "judicious" Fuller, and many others. These were, I think, his favorites and his daily companions. There was in the peculiar structure of his own mind an uncommon adaptation to those old masters of elevated and beautiful thought. He read and pondered them with the keen-

est relish, and their ideas and tastes became a part of his own being, so that, without consciousness and without plagiarism, he both spoke and wrote in their lofty style of pure old English eloquence. Were this the proper time and place, I could verify this remark by quotations from his "Life of Ashmun," his correspondence with Sir Thomas Fowell Buxton, of England, and even from his Annual Reports of the American Colonization Society, which were always regarded as an intellectual treat by his friends in Washington and throughout the country.

When he reached the maturity of his strength, some twenty years ago, his mind had become very rich and fruitful. His perception of truth in its more delicate relations was very vivid, and when he stood before men and reasoned with them, his argument was always strong with the logic of facts, while over all his discourse his brilliant imagination and pure taste cast their most attractive and charming influence.

He was, in fact, a poet in the highest sense; not only writing beautiful verses in exquisite numbers, but living in closest sympathy with all nature, material and spiritual, enjoying a clear insight into many of her mysteries, and a true appreciation of her rich and manifold instruction.

I have said that his mind was fruitful. He was, indeed, ever at work and accomplishing results. There are three volumes from his pen known and highly appreciated by his friends, and which will establish his reputation as one of our first American writers. They are "The Life of Ashmun," "Gurley's Mission to England," and "The Life and Eloquence of Larned." The first is the most elaborate, being a large octavo volume of over five hundred pages. It was written, as I remember well, in the midst of the most pressing duties, he giving to its preparation the small hours of the night after the labors of his office were ended.

His "Mission to England" is the history of his endeavors to bring the leading philanthropists of England into an earnest sympathy and co-operation with the American Colonization Society.

His "Life and Eloquence of Larned" is a worthy tribute to one of the most eloquent young divines that ever filled an American pulpit, and who finally laid down his life in the

midst of the pestilence at New Orleans, as a willing sacrifice to duty to the Presbyterian church of which he was the first pastor.

In addition to these published volumes, he maintained a constant and extensive correspondence with every part of our country and with Liberia. He had also the entire editorial responsibility of the monthly publication of the *AFRICAN REPOSITORY*, as well as the preparation of the Annual Reports of the American Colonization Society.

If all his writings could be collected, they would make many large volumes, full of noble Christian thoughts of the rights of man and of the duty of governments to break every yoke, and lift up the oppressed of all nations.

But while the memory of his rich and fruitful intellect is so pleasant to his friends, we cannot forget—

III. HIS FAITHFULNESS, SELF-DENIAL, AND POWER AS A PREACHER OF THE GOSPEL.

Though he was never ordained or installed over any particular church as pastor, yet his connection with the churches of our Presbytery was of the most intimate character, and his services in our pulpits were most eagerly sought and delighted in. Indeed, he was not more universally beloved as a man than prized as a preacher of Christ. All denominations were attracted towards him, so that his Sabbaths were as full of service as if he were a pastor. In the colored churches, at the poor-house, at the jail, and in the penitentiary, he greatly magnified his office; while the amount of labor he performed, without fee or reward, in supplying the pulpits of sick or absent pastors, and in attending funerals among the poor, laid all our churches under the very highest obligations to him and his family. Such incessant labors, added as they were to the exhausting duties of his office, were of course a constant interference with his physical as well as mental comfort. But personal fatigue, ordinary sickness, deprivation of his literary reading, and of the society of his family and friends, were all forgotten when he was asked to speak for Christ, and lead the devotions of His people. Ordinarily his sermons were a very

simple and loving exhibition of some common truth. The precept or the promise, the doctrine or the warning, which for the time he held up before his hearers, came to them all glowing with the love to God and man which burned in his own heart. Sometimes, on ordinary occasions even, he rose to the sublimest heights of pulpit eloquence; and while his soul seemed to be all on fire with the thoughts within him, his manner was most gentle and sweet and winning and overpowering. Those of the present generation who have known Mr. Gurley only in the comparative feebleness of the last fifteen years, have no true or worthy conception of his power in the pulpit. I wish I could give you a living picture of him as he sometimes stood before men in the name of Christ and of suffering humanity—for the two were always united in his mind.

In his person he was, in the vigor of his manhood, remarkably handsome; like David, "he was ruddy, and withal of a beautiful countenance, and goodly to look to." When he arose and announced his text, your sympathy was instantly excited, but more at first for himself than for the truth which he uttered. He was timid, hesitating, and embarrassed; his voice was low and tremulous with emotion, and his look uncertain, if not deprecatory. As he proceeded in his simple, though embarrassed way, he soon forgot himself and others, in the clear vision of his subject as it opened before him. He would then unconsciously lift up his tall person to his full height, stand straight and firm upon his feet, twine his fingers in his long black hair, and throw it away from his noble white forehead, and, in gestures expressing his emotions, and in words of purest English formed into sentences of the rarest harmony and force, he would turn your fears for him into admiration of the man, and finally into forgetfulness of everything but the truth which inspired him. On such occasions, as was said of a great poet, his features were "like a beautiful alabaster vase, seen to perfection only when lighted up from within," and the words of his lips penetrated your inmost being.

His sermons were never written. He did not carry even a brief or a skeleton into the pulpit to guide his thoughts. He

said that he was embarrassed rather than aided by such helps. His thoughts, however, were the fruit of much previous study, and his language was as choice and appropriate in his extemporaneous address as when he held his pen in the quiet of his study. If he had devoted himself exclusively to pulpit oratory, I have sometimes thought he would have united in himself the dazzling eloquence of our American Larned, with the clear and finished reasoning of Henry Melvill, of London, of whose preaching he was accustomed to speak with much enthusiasm. As it is, the memory of his power as a preacher will ever be pleasant to his friends.

But it is his character, as connected with the attempted elevation of the colored race, that will ever claim our special admiration. I would, therefore, invite your attention to

IV. HIS CONSECRATION TO HIS LIFE-WORK AS SECRETARY OF THE AMERICAN COLONIZATION SOCIETY.

He was called into the service of the Society in the enthusiasm of his youth, and devoted to its interests his best powers for a long and busy life.

The sublime object of the Society was, in Mr. Gurley's own words, "to restore a degraded people, long exiled from their mother country, to their own distant and barbarous shore, and there elevate them to a national existence, informed and dignified with the spirit of law, literature, liberty, and Christianity, that by their example and achievements the light of a new day might dawn upon Africa, and the day-star arise in their hearts."

This was the beautiful ideal which ever kindled his imagination, and called forth all the natural and generous benevolence of his heart.

His first work was in Washington. Here in his office there was more than enough to engage all his powers. There was daily correspondence with the patrons of the Society, planning expeditions of colonists, and preparing and superintending their outfits, regulating the affairs of the infant colony, editing the *REPOSITORY*, and writing for the press generally to defend the Colonization cause. To use again his own language, "they commenced their enterprise without resources, unsustained by

general opinion, and opposed by forces arrayed on opposite grounds and in different and opposite sections of the country." This state of things demanded not only the constant use of the public press, but his personal presence in every part of the land. In obedience to this summons, he frequently left the quiet of his home, and visited the principal cities both North and South; occupying pulpits on the Sabbath and public halls during the week, encouraging friends and convincing enemies of the scheme. He was found sometimes holding private interviews with gentlemen on their great plantations in the South, and with Christian merchants in their counting-rooms in the North. At other times he was meeting opponents in public debate, and the clash of arms was sometimes very loud and stirring, as he fought the good fight in Boston and in Cincinnati, and in other cities of the East and West.

But he did not confine his personal labors to his own country. He made several voyages across the Atlantic—thrice to Africa and once to Europe. His first visit to Africa was in the early history of the colony, during the life of the Colonial Agent, Ashmun, when the affairs of the colony were in almost hopeless entanglement, and the whole enterprise in danger of irretrievable disaster. That visit and its benefits to Liberia will ever be one of the brightest chapters in the history of her early struggles for existence, and an illustration and proof of his fidelity and wisdom as a mediator among men. It is not too much to say that, by his love and patience and energy the character of Mr. Ashmun was fully vindicated before the world, the relations between him and the colonists restored to more than their original harmony, and the colony itself brought into a state of stable and permanent prosperity.

According to Dr. Tracy's Historical Discourse, Mr. Gurley also at this time had the responsibility of originating the plan of government for Liberia. He says: "It is enough for his glory that he alone among white men saw the safety of trusting a negro people with some part in the management of their own concerns; and that by boldly acting on his belief, he placed his name on the not long list of legislators whose wisdom organized States on principles that secured peace, permanency, coherence, and a healthy growth."

Mr Gurley's second visit to Liberia was in 1849, under instructions from the United States Government. On his return he made a report on the condition and prospects of that Republic, which was printed by order of Congress, and was warmly commended by Henry Clay and others.

His third visit was of comparatively recent date, being one of the last great efforts of his active life. After the many struggles, discouragements, and disasters through which the Society and the colony had passed, it was his privilege to stand once more on those distant shores, and look upon the young "Republic of Liberia," her independence acknowledged by the leading Christian Governments of the world, her people enjoying all the rights of freemen, and her future as certain, as Christian churches, and free schools, and a college, and a prosperous community could make it.

His visit to Great Britain is fresh in the memory of many of his friends. Its object was to confer with the leading philanthropists of England, and enlist them, if possible, in the great work of colonizing Africa. Though he failed in securing that object, he performed a very important work. In a written "testimonial," signed by forty gentlemen in London, and presented to him a few days before he sailed for home, it is said: "Where some men would have abandoned the undertaking in despair, or risked its future success by the indiscretions of a hasty zeal, he pursued his objects with a calm and patient perseverance, that won the personal esteem even of many who continued adverse to the principles of the Colonization Society. During the period of his residence in England, he has been assiduously occupied in diffusing information through all accessible channels of publicity. And it may be confidently asserted, that while his statements deeply interested all who were fortunate enough to have the advantage of hearing them, they brought conviction to the minds of some who had previously been either doubtful or opposed."

This testimonial brings into a clear light the characteristics of Mr. Gurley's mode of working, as well as its spirit. His zeal knew no abatement, and his temper lost nothing of its sweetness in the midst of the most decided and even violent opposition.

In relation to the financial success of the Society, it is well known that Mr. Gurley felt that money was the very "sinews of war," in the great struggle to establish and maintain a flourishing colony in Africa; and the success of the Society in this respect was promising. When he first became its Agent, in 1822, its income for that year was only \$778. From that time it increased regularly for the next ten years, as follows: \$5,000, \$10,000, \$14,000, \$19,000, \$26,000, \$28,000, up to \$40,000. Still there was, in his judgment, something far better than this to be continually aimed at and secured. He would fill the public mind with great and worthy ideas of the ultimate object which the Society had in view, both for this country and Africa. True and enlarged views, in his opinion, would not only secure all the material aid necessary, but finally unite all good men, and so enlist the nation, North and South, in the work, that it would become a magnificent Government enterprise. In that faith he lived and labored; hence his comparative indifference to mere finance. Mr. Gurley was looking at public opinion, and its power over the greatest and the gravest questions connected with the African race. He believed in the mighty influence of good men, and was ever pressing upon them his sacred cause—pleading with statesmen, clergymen, merchants, editors, and educators of the people.

The simple fact was, that his entire active life was devoted to this work. He thought and planned and toiled; he wrote and spoke and reasoned and prayed and suffered for the elevation of the negro race. In proportion as he loved his fellow-men, he hated the oppressions of slavery. Though called a pro-slavery man by his enemies, he spoke of it boldly in these burning words: "Its perpetuity is irreconcilable with the nature of our institutions, the spirit of the age, and the order of Providence. It stands in the temple of our freedom, like the image of death at the Egyptian festivities, to sadden our thoughts, to cloud the light, and tune to melancholy the instruments of joy." "Let him who inculcates the dogma, that the liberty of one portion of mankind must be perpetually dependent for existence on the slavery of another, expect few disciples in this land, until the signatures which the Genius of

Liberty has carved in our mountains be forever erased, and her glorious banner, now waving over us, be taken down forever. Let him ask for proselytes among the Arabs of the desert, or the awe-struck minions of despotic power, but expect not his doctrine to prevail among a people who have already taught wisdom to kings, and thundered forth the truth that makes the spirit of man free in the ears of an astonished world."

His books, his speeches, his editorials in the *REPOSITORY*, his Annual Reports, and his correspondence with Henry Clay and with Sir Thomas Fowell Buxton, of England, are full of these generous outbursts in behalf of universal freedom. Yet he held so firmly to the old ideas that the States themselves must eventually proclaim liberty throughout the land, or *that the providence of God would in some other way*, unknown and unanticipated by us, bring to an end the great oppression, that he was unmoved by all the misrepresentations of himself and of Colonization on the part of those who considered themselves the exclusive friends of the colored race. Without impugning their motives, he felt that they were mistaken in their mode of working. Such men as Gerrit Smith and William Lloyd Garrison, and the class they represent, he honored as bold and disinterested men—men who were ready to risk their reputation and their life in a most unpopular cause, and from most philanthropic motives. But he had no confidence in their wisdom; neither did he share in the opinion of some, that to them was to be attributed the grand result of universal emancipation when it came.

And in vindication of his just fame, and in the home of his earnest and loving labors for the last fifty years, I desire to say, that it was the view which Mr. Gurley entertained of slavery and of the national compact, and of the wonder-working providence of God, that finally pervaded and controlled the American mind. In the Church, among her ministers, and throughout all classes of the people, in the free States, there was a most intense aversion to slavery, mingled with the deepest love of the nation, and a longing for deliverance from a national humiliation and a grievous wrong; and yet they did not see how the good of the oppressed could be secured by national violence.

What, then, did secure the final result? It was the voluntary withdrawal of States from the authority and privileges of the national compact, and their armed resistance to its claims. What Mr. Garrison and his friends did in theory to destroy slavery, the seceding States did in fact to "conserve" it. In thus separating themselves violently from the nation, they surrendered the rights which had been secured to them by the national compact. Then came the great uprising of the people to preserve the nation's life, and in that struggle the conflict between the claims of the negro and the life of the nation ceased forever. They had become, in the providence of God, one and the same. The hands on the great clock of time had suddenly gone forward, and the hour of emancipation struck so loud and clear, that the good, the pure, the strong, the patriotic, the conscientious, the conservative, heard it, and rose up as at the voice of God himself. In the Church, Dr. Skinner and Dr. Spring; Dr. Tyng and Dr. Vinton; Bishop Janes and Dr. Williams, and the hundreds of thousands they represented in the ministry and membership of the leading evangelical denominations; in the State, President Lincoln and General Dix and General Grant, who had always struggled to uphold the national compact, and were now consecrated to the same ideas, as expressed in the immortal letter of Mr. Lincoln on the relations of slavery to the Union; and the millions of people, whose opinions had been as conservative as theirs, all now rallied around the banner of universal freedom, and bore it on high and onward to victory. And in the front rank of all stood Ralph Randolph Gurley. Intimately associated as he had ever been with some of the best and strongest of those who now trampled on the dear old flag, he did not hesitate a moment. I can never forget how his eyes sparkled with new hope for the afflicted children of Africa, as we talked together of that providence of God by which an evil that had seemed to defy all human remedies had at last vanished like a dream, and left the whole land lighted up with the brightness of universal freedom.

In the splendor of such a result, which the love and teachings and labors of his life had done so much to produce, we leave him; for it is a splendor which shall never die.

In the concluding words of his own "Life of Ashmun," I would say, changing only a word or two, to adapt it more perfectly to our brother and the present time—

"Thou hast not lived, thou hast not labored in vain. I hear responded from ten thousand tongues, thou hast not lived, thou hast not labored in vain. The light thou hast kindled in Africa shall never go out. The principles thou hast exemplified are true and everlasting. Thy country is doing justice; for now, in all her borders, no fetter is worn by the guiltless; and when upon Africa thy country shall have conferred, in the free spirit of the Great Master of Christians, her language, her liberty, and her religion, and the honors of all nations shall be clustering thick upon her, Africa, America, the world, shall know thou hast not lived, thou hast not labored in vain."

Though I fear that I may have wearied your patience already, yet I cannot conclude without reminding you how very pleasant to his friends is—

V. THE MEMORY OF HIS TRULY CHRISTIAN HOME.

His home is a place almost too sacred for us to enter, and yet I cannot forbear saying to you who loved him, that it was such a home as the character of such a man, united to the loveliest of Christian women, could create. The ministries of Christian affection were never more beautifully exemplified in husband and wife and in parents and children. In that circle you felt encompassed by an atmosphere of love, where mutual esteem and kindness and gentleness and forbearance and disinterestedness reigned supreme. It was not a family affection, selfish and exclusive, mixed up with family pride and envy of others. Their united love was a full and overflowing spring of living water, pouring itself forth most lavishly on every side, especially on the poor and the suffering, so that they seemed absolutely to forget their own sorrows in their sympathy for others. Lovely and pleasant were our brother and sister in their lives, and in their death they were scarcely divided.

I had the mournful pleasure of ministering to them both, as they went down gradually and gently, to the last hour. Mrs. Gurley preceded her husband some three months, trusting

only in the righteousness of Christ, and yielding herself up, calmly and without murmuring, to the holy will of God. Mr. Gurley, though in great bodily and mental feebleness, yet comprehended the whole situation. The promises of the Gospel and the prayers offered by his bedside seemed to be most intelligently enjoyed by him to the very last.

On the 30th of July last he fell asleep in Jesus, and awoke, we need not doubt, in the midst of that more perfect home which our Saviour has prepared for those that love Him. Before this he has met again his glorified wife and the eleven children who preceded them to glory.

I am glad for thee, my brother, and very pleasant is the prospect of meeting thee above. Amen.

TO THE AUTHOR OF "THE LIFE OF ASHMUN."

BY GEORGE HILL.

Thy task is o'er, a monument thou here
Hast built, wherein the memory of him,
Whose tribute rightly were a nation's tear,
Shall, like a star no earth-born vapors dim,
Survive, embalmed like relics in perfumes,
Or regal dust in Cyclopean tombs.
I met thee in life's early day, and still
Have watched thy course—too long, through years gone by,
Stealing unheard, yet, as the Alpine rill
Swells to the torrent, destined to a high
And loud celebrity, the glorious crown
He wins, who strives truth, virtue, to promote;
And long shall Afric in her heart enthrone
Thy worth, thy words long treasure in her thought.

A COFFEE HULLER FOR LIBERIA.

Quite a concourse of spectators assembled at the invitation of Mr. Woodruff, at the Norris Works, on yesterday afternoon, to witness the operation of a machine, which has been planned and constructed by Messrs. Woodruff & Morris, for the purpose of extracting the berry from the hull of the coffee fruit.

The machine was gaily decorated with the flags of the United States and of Liberia, and the background was enlivened with the gay dresses of several ladies, who had come from Philadelphia to see the performance of this new piece of machinery.

A small engine of ten-horse capacity supplied the motive power, and, upon being set in motion, and the coffee to fall in its natural husk, it performed its work in so satisfactory a manner as to elicit remarks of approval from those assembled.

A careful examination failed to discover but very few berries that had not been emptied into the box after passing through the sieves.

Some of the berries were very large and others small, and we were shown grains running into the box a great deal larger than others with the hull entire; but the peculiar construction of the crushing apparatus is such, that both large and small pass through with the same facility, and without being crushed in the least.

The engine and machine will be shipped in a short time to Liberia, where it is expected to make a revolution in the coffee trade, as heretofore the berry had to be separated from the hull in a green condition, and all that could not be thus treated before drying was lost to the producer, as no means were at hand, unless by crushing both hull and berry, and that would have proved a profitless employment.

The apparatus is the invention of Mr. T. T. Woodruff, and he has employed a large share of his time in bringing it to a satisfactory completion. Both he and Mr. Morris are very sanguine of its future success, and they propose to soon have it running on a Liberian plantation.—*Norristown (Pa.) Herald.*

From the (Monrovia) Republican, October, 1872.

AFFAIRS IN LIBERIA.

THE SEMI-CENTENARY.—Extensive preparations are making for this celebration. A preliminary meeting was held in the Representatives Hall, Hon. W. H. Lynch in the chair. The following gentlemen were appointed a committee of arrangements: J. R. Freeman, A. D. Williams, R. S. McGill, Jr., Bacchus Mathews, J. W. Diggs, W. D. Coleman, S. D. Lindsey, I. C. Dickinson, A. B. King, and J. B. Dennis, Jr. The Common Council has authorized the Mayor to co-operate with this committee of the citizens, and has further appointed Mr. James E. Moore, member of the Council, to act with the Mayor. Ill health caused the Hon. D. B. Warner to decline the committee's invitation to deliver the oration.

ANOTHER VESSEL ADDED.—On the 12th instant, the schooner "Petronella," — Williams, captain, arrived in our harbor. The Petronella had been purchased in New York through the agency of Messrs. Yates & Porterfield, for the firm of our two enterprising young merchants here, Sherman & Dimery. With

some friends, more competent than us to judge of a vessel, we visited the "Petronella" two days after her arrival here. Our ideas accord with all who join in saying, upon personal inspection, that the "Petronella" is a fine craft; built in Baltimore in 1865, for the Honduras and Belize trade. Difficulties, the main of which was her being under the English flag, caused her to be sold at auction, and for rather a fair price. Her gross auction cost was seven thousand five hundred dollars.

ELECTION.—The number of votes polled, agreeably to an election held within the county of Montserrado, for a member to fill the vacancy occasioned by the resignation of Hon. J. W. Hilton, to the House of Representatives, is as follows: B. J. K. Anderson, 32 votes; R. R. Johnson, 65; N. A. Richardson, 43; J. B. Yates, 133; L. R. Leone, 144; S. J. Campbell, 153.

THANKSGIVING DAY.—A PROCLAMATION.—Whereas, by an act of the Legislature, approved January 25, 1870, the first Thursday in the month of November, of each year, is set apart as a day of national thanksgiving; and Whereas, there is abundant cause for thankfulness, on the part of the citizens of this Republic, for the signal deliverance from national danger that has been wrought for them by Almighty God, and for the blessings with which the labors of the past year, both national and individual, have been crowned; and Whereas, it is the duty of nations, as well as of individuals, to acknowledge, with grateful hearts, the manifestations of God's mercy and providence, and to implore a continuance of His favor for the time to come:

Now, therefore, I, Joseph Jenkins Roberts, President of the Republic of Liberia, do proclaim Thursday, the seventh day of November next, a day of national thanksgiving; and I do require all citizens of this Republic, as well as all foreigners resident therein, to suspend all secular business on that day, and to assemble at their respective places of worship, to return thanks to Almighty God for the blessings which He has vouchsafed to us during the past year, and to entreat a continuance of His fatherly care and protection to us.

Given at Monrovia, under my hand and the seal of the Republic, this eighteenth day of September, in the year of our Lord one thousand eight hundred and seventy-two, and of the Republic the twenty-sixth.

J. J. ROBERTS, *President*.

By the President:

H. R. W. JOHNSON, *Secretary of State*.

EDITORIAL NOTES.—President Roberts and Secretary Dennis returned to this place on the 12th instant, from Cape Palmas, in the mail steamer "Yoruba." The President and Secretary were both in excellent health. They had spent about a week

at Bassa, two days at Sinoe, and a week at Cape Palmas, and were everywhere enthusiastically received.

The only persons now living of the first immigrants who landed fifty years ago in Liberia are Mr. Jonas Carey, aged 74 years, Mrs. Elizabeth Roberts, (wife of Bishop Roberts,) aged 56 years, and Mr. Charles Johnson, brother of Mrs. Roberts, aged 68 years. The last two are children of the celebrated Elijah Johnson. All these parties are at the present in excellent health.

A. D. Williams, Esq., is teaching the Preparatory Department of Liberia College, in place of Professor A. T. Ferguson, who keeps quite feeble.

DAVID McMULLEN.—On the 23d of September, after a short illness, Mr. McMullen died. He was one of the early settlers of the place. Mr. McMullen had been in this country forty-seven years. He leaves a wife and one son (Mr. J. D. McMullen) to mourn his loss.

The notorious Prince Manna, of Gallinas, is dead.

Mr. John Ezzidio, an aged and much respected citizen of Sierra Leone, and a member of the Legislative Council there, died on the 4th instant.

JOHNSON—JOHNSON.—On the evening of the 8th instant, Hon. Secretary of State H. R. W. Johnson was united in marriage to Miss Emma E. Johnson, at the residence of the bride's mother, in this city; the Rev. N. Doldron officiating. Miss Johnson is the eldest daughter of the late J. D. Johnson, and has recently returned to this country from a visit to America.

FULLER—DOUGLASS.—On the afternoon of the 27th instant, Mr. Thomas G. Fuller to Miss Alice Douglass. The marriage took place at Mrs. B. V. R. James's, where Miss Douglass has resided as a member of the family for years. Rev. James S. Payne performed the ceremony.

McCAULAY—KING.—Mr. Jacob McCaulay to Miss Mary Ann King, on the evening of the 26th ultimo. The wedding took place at the residence of C. T. O. King, Esq., brother to the bride. Rev. N. Doldron officiated.

GOING TO LIBERIA.

The last expedition of the American Colonization Society embarked from New York on the 21st November, with one hundred and fifty freedmen from Georgia. Some sixty of them were professing Christians, and one a minister of the Gospel. They were mostly composed of families. On their arrival in this city by the steamer San Salvador, from Savannah, they

were at once most kindly transferred by a Government steamer to the bark Jasper, lying off the Battery, in which they were to take passage for Liberia. Messrs. Yates and Porterfield, the owners of the vessel, had built houses on the main deck for them, and made every other necessary provision for their health and comfort on the voyage. They were accompanied by Dr. John N. Lewis, a native Liberian, who, having finished his course of medical studies, and received his M. D. from Dartmouth College, returns to Liberia to enter upon the duties of his profession. About one-third of the emigrants are bound for Arthington, on the St. Paul's, and will land at Monrovia; the rest of them will go on to Cape Palmas.

In addition to the stores usually shipped by the Society for the support and use of emigrants after their arrival, a cane sugar mill was sent to an enterprising Liberian, by the name of Jefferson Bracewell, and by his order, for which he pays \$225, exclusive of insurance and freight.

By the liberality of A. S. Barnes & Co., about \$150 worth of school books were also put on board, for the use of the Society's schools in Liberia.

This company of emigrants, now on their way to that country, are but a fraction of the applicants who desire to go. And why should they not be sent? Every family that goes to that land carries more or less of Christian civilization. They at least carry Christian ideas and the English language; and more than a quarter part of all that go are church members, and a goodly number of them licensed ministers of the Gospel. Surely such accessions to the Liberia Republic must be desirable.—*New York Observer*.

NEW YORK COLONIZATION SOCIETY.

The Annual Meeting of the New York Branch of the American Colonization Society was held on Tuesday afternoon, December 17, in the Society's office, in the Bible House, New York city.

The report of the Board of Managers was read by Rev. George W. Samson, D. D. The report will appear in a subsequent number of the Repository.

The election of officers was taken up, and Rev. Benjamin I. Haight, D. D., lately elected Bishop of Massachusetts, was chosen President, in the place of Professor S. F. B. Morse, deceased; Hon. Thomas W. Olcott, of Albany, Vice President, in place of Hon. Erastus Corning, deceased; Rev. Henry C. Potter, D. D., was chosen Chairman of the Executive Committee. The following were appointed Delegates to Washington to the Annual Meeting of the Parent Society, to be held the

third Tuesday in January: Rev. Samuel D. Alexander, D. D.; Rev. William F. Morgan, D. D.; Almon Merwin, S. M. Buckingham, Theodore L. Mason, M. D.; and Jacob D. Vermilye. The meeting then adjourned.

From the Newark Advertiser.

NEW JERSEY COLONIZATION SOCIETY.

The annual meeting of this Society was held on Tuesday evening, December 17, in the Third Presbyterian Church, Newark, N. J. Rev. Dr. Stearns, of the First Presbyterian Church, presided, and the meeting was opened with religious exercises.

Rev. Dr. Orcutt, Traveling Secretary of the National Society, made a brief statement of the operations of the Society, from which it appears that on the 21st of November last 150 emigrants were sent from Georgia, by way of New York, to Liberia. On the 7th of November, 1871, 245 persons from Virginia, Georgia, Florida, and the Carolinas were sent from Norfolk, making an aggregate of 395 who had embarked for Africa during the period stated. Of these persons, 108 were members of Christian churches, and among them the ministry was represented. The number of professing Christians in these two companies was remarkable, in view of the fact that only 218 were over twelve years of age. One more church member would have made the number just one-half of those over the age mentioned. These people go to their adopted home as farmers, carpenters, coopers, tanners, and blacksmiths, and as disciples of Christ to help build up a Christian Republic in Africa.

Interesting addresses were then delivered by Rev. Dr. Samson, President of Rutgers Female College in New York, and Rev. Dr. Haight, Bishop-elect of Massachusetts. Dr. Samson spoke with great earnestness of the importance of colonization as a means of Christianizing Africa. He alluded to the enterprise of the New York *Herald* in expending \$40,000 to send Stanley there in search of Livingstone, and thought much good would flow therefrom. It only costs \$50 to send a colored Christian to Liberia, and yet the Society found great difficulty in obtaining the means to carry out its objects. The idea of the penetration of Africa, he said, was not a new one. Herodotus and Josephus tell us of a colony of Egyptians led there by Moses, by which the Ethiopians were much advanced in civilization. During the time of Solomon the Phœnicians penetrated Africa, and Solomon's ships, on their return, took some of the natives to Palestine, where they became slaves. In the year B. C. 470 the Carthaginians explored the Western

Coast to Sierra Leone, and brought back gorillas with them. A number of Grecian youth from Cyrene had also, in early times, gone into Africa for the purpose of discovering the sources of the Nile, and their description of passing through the jungles was very similar to that of Stanley.

It was no doubt caused by the spirit of adventure that these early excursions were made, but it was also in the interests of evangelization; for it was declared that "Ethiopia shall soon stretch out her hands unto God." The speaker thought that the ancients went down to the point where our slaves came from. Some of the relics of the Greek language are still to be found there; and what is better, Christianity is there. Christianity takes hold of the Africans as it does no other people. It was Mohammedan bigotry—not the natives—that was in the way of the spread of exploration and of Christianity. The power of Christianity has taken hold of Abyssinia, and no power on earth can shake her faith. The English are exploring the Nile for commerce; Livingstone from motives of philanthropy. Now England has her Geographical Society for the exploration of Africa, and the speaker thought great good would result not only to Africa through its exertions, but to the world at large.

In 1806 the English established a central depot at the Cape of Good Hope, but the Dutch drove them out. The English arms were, however, soon successful, and the Dutch were driven back. Livingstone decided to go to Africa, and he established an independent settlement not far from the Coast; but the Mohammedans razed his house, and then he determined to go to Central Africa, where he has been for twenty years. All of Africa is within the grasp of England and America. There are now large numbers of colored men in this country who are anxious to go to Liberia. Only 150 of these could be selected, and out of this number 108 are going as missionaries to their race. Fifty dollars will send a Christian colored man to be a missionary there. White men cannot live there. He had spoken to many black people at the South who were willing to go there, but they have not the means to take them. As slavery has been abolished in this country, where can the colored man go to where he will be more useful than in Liberia? He spoke in glowing terms of the good that resulted to Africa since the formation of Liberia, and predicted still greater benefits from the civilization and Christianity which have taken deep root there.

Dr. Haight said that everything pertaining to the exploration and civilization of Africa was of great importance. He had often been struck with the fact that so few men knew of the worth and beauty of Africa. They ask, what of Africa?

what of Colonization? What do you keep your Society up for now? Slavery^{*} has been abolished, say they. But he would ask, has the Almighty Ruler of nations not shown His hand in this movement? Look at the past. Go to New York and see that vessel ready to start for that far-off shore with 150 people on board. Some may go from mercenary purposes, but they are going to a Christian Republic, which has nobly stood for a quarter of a century; they are going to strengthen it—a Christian nation which has recognized its duty to assist in forming neighboring nations. How many are there in this country who know that Liberia has existed as a nation for so many years? It has been under great trial during this time, and has frequently been threatened by the surrounding natives; but under God's power it has withstood all. But in order to carry civilization into the interior, Liberia must be infused with new life. This is not merely an emigration society; it is one of the most noble and philanthropic societies ever established. Professor Morse was a warm patron of it, and Professor Henry is not afraid to stand up and tell the people that it is as noble a work as men can be engaged in. The colonization of Africa is no trifling matter; it has an important bearing upon all parts of the globe. The churches ought to do their duty in this matter. It would not do to sit down quietly and do nothing for those around them, who were perishing for the lack of that with which they are blessed.

Now comes the fact that the interior of Africa has been penetrated by Mohammedanism. There comes the Cross to meet the Crescent. What will be the issue fifty years hence? The Cross has not always stood its ground in the presence of the Crescent, on account of the lukewarmness of its followers. Now is the time for England and America to combine to send men and money to Africa; then will come the old victory of the Cross. Then will it not be glorious for those who see clearly their duty and do it—who rejoice in being co-workers with God? He alluded to the fact that the Africans were first brought to this country by nominal Christians; they were held in bondage for a long time, and then liberated. There are now five millions here enjoying liberty, and yet they are in danger morally and spiritually. Look at Liberia; he believed it was the country where they should go for the purpose of carrying civilization and Christianity. Few white men can live there on account of the climate. There are now three thousand men and women at the South who are anxious to go there to do God's work. To doubt that they will do good is to doubt God's grace. He closed by making a strong appeal to the American people to be up and doing something worthy of men and Christians.

The following persons were elected officers of the New Jersey Society for the ensuing year: President, Rev. John Maclean, D. D., of Princeton; Corresponding and Recording Secretary, John P. Jackson, of Newark; Treasurer, C. S. Graham, of Newark; Delegates to the National Society, Colonel Morgan L. Smith, of Newark, and Hon. D. S. Gregory, of Jersey City.

PENNSYLVANIA COLONIZATION SOCIETY.

The Board of Managers of the Pennsylvania Colonization Society met on Tuesday afternoon, December 10, at their rooms in Philadelphia. Hon. Eli K. Price presided. Rev. John W. Dulles, D. D., was Recording Secretary. The meeting was opened with prayer by Rev. Samuel E. Appleton. Facts of much interest were presented by W. V. Pettit, Esq., and Rev. Thomas S. Malcom, Corresponding Secretary, in reference to the recent expedition of freedmen to Liberia, and in regard to the great field for missionary labor among the nations adjacent to the Republic of Liberia. The expedition now on its way across the ocean in the barque Jasper numbers one hundred and fifty, of whom twenty-four were from Sparta, thirty-two from Hawkinsville, thirty-five from Milledgeville, and fifty-nine from Valdosta. All were from Georgia. One-third were born since the Proclamation of Emancipation, showing that the young and vigorous are going to the new Republic in Africa, prompted by the same enterprise which propels the Anglo-Saxon to Australia and Montana. Forty of the company were members of Methodist churches, and sixteen were members of Baptist churches. Dr. John N. Lewis, a Liberian, who has recently finished his medical education at Dartmouth College, N. H., accompanied the expedition. There was one minister, also one cooper, one carpenter, and twenty-five farmers. Ninety-one will settle at Philadelphia, a new settlement at Cape Palmas, and fifty-nine will locate at Arthington, the flourishing interior settlement on the St. Paul's river. Books, tracts, tools, and stores in abundance were furnished by the American Colonization Society. Thousands more ask aid to follow.—*North American*.

FIFTY-SIXTH ANNIVERSARY.

THE FIFTY-SIXTH ANNIVERSARY OF THE AMERICAN COLONIZATION SOCIETY will be held in the Fourth Presbyterian Church, Ninth and G streets, Washington City, on Tuesday evening, January 21, 1873, services to commence at half-past seven o'clock. Hon. John H. B. Latrobe will preside, and

addresses may be expected from Rev. R. H. Nassau, for several years a missionary in Western Africa, Rev. E. P. Humphrey, D. D., of Louisville, Ky., and others. The friends of the cause are cordially invited to attend.

The Annual Meeting of the BOARD OF DIRECTORS will be held in the Colonization Building, on the same day, at 12 o'clock, M. A general attendance is requested.

LETTER FROM HON. H. W. JOHNSON, JR.

MONROVIA, LIBERIA, October 8, 1872.

DEAR SIR: The friends of Liberia must not be discouraged on account of our late political disturbances. All countries and all peoples are exposed to the same evils. These things only prove that black men are like other men, that they are actuated by the same feelings, and influenced by the same motives. He is but a poor patriot, and but little qualified to aid in building up a country, who is ready and willing to flee at the approach of every danger, and to abandon his country in despair whenever a cloud appears in her political horizon! *I have resolved "to fight it out on this line!"* Every American will understand the force of this expression. I intend to do all I can, morally and religiously, to promote the general welfare, and to secure the prosperity and happiness of the people of this infant country.

Africa must be redeemed from the curse of barbarism, ignorance, and superstition. I still believe that Liberia is destined to be one of the humble instruments in the hands of God to effect these objects. I still believe that Liberia can be made a blessing to ourselves, and a benefactor to a portion of the human race. "*I do not despair of the Republic!*" I intend to stand by our old ship of state; and if she must be wrecked amid tempests and storms, I will stand upon her shattered deck, and cling to the last broken fragment thereof, until she sinks to rise no more beneath the waves of a tempestuous sea!

I am happy to inform you, that notwithstanding our late political troubles, in an agricultural and commercial point of view, Liberia is progressing. What we need now is rest: I mean rest from political excitement. Let the people turn their attention to their agricultural and commercial industries, and soon peace and plenty will prevail in this Republic.

I have resolved to form myself into a committee of one, for the purpose of contributing my proportionate share towards the accomplishment of these objects. Hereafter, I shall confine myself principally to the cultivation of the soil, and the practicing of my profession of the law. These will give me ample scope for the exercise of all my energies, so far as it may be necessary for the support of my family. But I trust I will be ready to engage in every good work for the promotion of the cause of Christian civilization in Africa.

After a calm survey of the whole field, since the storm has abated, and the

sky has again become clear, I am still of the opinion *that Liberia can be made the best home for the colored men of the United States!*

When I look abroad over this widely extended country, and see the wretched condition of nearly two hundred millions of the inhabitants thereof, I am overwhelmed with astonishment to think how little interest the educated black men of the United States take in the progress of civilization and Christianity, and the cause of civil and religious liberty, in the land of their forefathers.

Can it be that they are ashamed of the spot on which their ancestors were born? Have they no "race feeling?" Has the home of their progenitors no charms for them? Are there no ties that bind them to Africa? Oh, Africa, bleeding Africa! Can it be that thy children have forgotten the land of their fathers? God forbid that this should ultimately prove to be true. I hope that something will yet tend to awaken the slumbering energies of the educated colored men of America, and cause them to feel an interest in Africa.

Many prominent Liberians have visited Europe and America during the past and present year. This is a great advantage to Liberia. They return home imbued with the spirit of progress and reform. They are new creatures—made alive by the spirit of the age—and are anxious to have Liberia keep pace with the progress of the same. God being willing, I will try and visit Canandaigua and America generally the next season, to see my old friends, and to visit the "graves of a household," and to witness the wonderful changes that have taken place since I left.

I remain, your humble friend,

H. W. JOHNSON, JR.

ITEMS OF INTELLIGENCE.

WHOM SHALL I SEND?—*The Christian Recorder*, the organ of the African Methodist E. Church, concludes an article on the inviting field for missions in Western Africa in the following words: "We can almost hear Providence ask, whom shall I send? In our heart we wish we could hear the African M. E. Church take up the words and say, *Here am I, send me.* We feel to prophesy that this answer will yet fall from her lips—in the day of God's power, we feel to prophesy that she will be both willing and ready."

NEW GOVERNOR.—Mr. Keate, the Governor-in-Chief of the British West African Settlements, will leave England for Sierra Leone in January next. The return of Mr. Pope Hennessy is therefore expected very shortly.

AFRICAN EXPLORING EXPEDITIONS.—The Royal Geographical Society of England is preparing two African Expeditions. One of them will explore the basin of the Victoria Nyanza Lake, and the other the sources of the Congo.

WEST AFRICAN MAILS.—The British and African Company's steamer Loanda, and the African Steamship Company's steamer Yoruba, arrived at Liverpool October 23, from the West Coast of Africa, Teneriffe, and Maderia. The Loanda brought nine, and the Yoruba eleven saloon passengers, both vessels having a quantity of specie. His Excellency Governor Simpson, of

Gambia, died on October 6th, whilst coming from Gambia to Sierra Leone, for the purpose of embarking on board the Loanda for Liverpool, on leave of absence. The British and African Steam Navigation Company's steamer Bonny arrived in the Mersey on the 16th November. She brought eleven passengers, and about 4,000*l.* in gold. The African Steamship Company's steamer Africa arrived in the Mersey on the 18th November. The British and African Steam Navigation Company's steamer Congo, and the African Steamship Company's steamer Calabar, arrived in the Mersey on the 23d and 25th of November, respectively. The news by them was unimportant.—*African Times*.

MAILS FOR ZANZIBAR.—Mails for Zanzibar will be made up at the office of the *African Times*, London, and forwarded to Aden, via Southampton, on the morning of the 14th November; via Brindisi, on the evening of the 22d November; and thenceforward every four weeks. These mails will be conveyed from Aden to their destination by a steam vessel, provided under an agreement recently concluded with the British India Steam Navigation Company. The rates of postage, which must in all cases be prepaid, are as follows: Via Southampton: Letters, 9*d.* per $\frac{1}{2}$ oz.; newspapers, each, not exceeding 4 oz., 2*d.*; books and patterns, not exceeding 1 oz., 1*d.*; above 1 oz. and not exceeding 2 oz., 2*d.*; above 2 oz. and not exceeding 4 oz., 4*d.*; every additional 4 oz., 4*d.* Via Brindisi: Letters, 1*s.* per $\frac{1}{2}$ oz.; newspapers, each, not exceeding 4 oz., 3*d.*; books and patterns, not exceeding 1 oz., 2*d.*; above 1 oz. and not exceeding 2 oz., 4*d.*; above 2 oz. and not exceeding 4 oz., 7*d.*; every additional 4 oz., 7*d.*—*Ibid.*

THE NEW-COMERS.—On Saturday, October 26, arrived at Sierra Leone, H. M. iron troop-ship Himalaya, 3,453 tons, Captain W. B. Grant, with 27 men, 33 women, and 46 children, liberated Africans, from St. Helena, having landed 155 such persons at Lagos. The people were all landed the same day and conveyed to Kissy. They are said to be intelligent, and all in good health. Captain Grant represented "their behavior on board as having been everything one could wish."—*The Negro*.

GABOON AND CORISCO.—The new missionaries, Mrs. Reutlinger and Miss Jones, safely arrived at Gaboon, and were welcomed by the missionaries of the station. Rev. Mr. Gillespie will be stationed at Evangasimba, Corisco. Rev. Mr. Ibia has been transferred to Mbangwe, on the mainland. Mrs. Reutlinger will take charge of a school at Corisco, and Miss Jones will remain at Gaboon. Rev. Mr. Bushnell writes of the arrival of a communion service, and of lamps for the church, by which they were enabled to have evening service. He says: "Things are still hopeful with us, and we still trust in the Lord and go forward. Our congregations and schools are full and in a good state. Several persons will be received to the church at the coming communion."

UJILI.—Mr. Stanley describes Ujiji as a district of surpassing beauty. Lake Tanganyika is like a huge ditch, bordered by a high wall of mountains. It is 325 miles long, with an average width of 25 miles.

GERMANS IN SOUTH AFRICA.—The Berlin mission has forty-four European and five native missionaries among the Caffres and Bechuanas. The converts number 4,505. The Hermansburg mission has forty-six missionaries and 1,555 converts.

FRUITS OF THE GOSPEL.—The *Kaffrarian Watchman* describes a meeting of the Paterson mission at Irbulu, South Africa, for the erection of a new church, where 1,200 people had been gathered from six tribes, which five years ago had been sunk in heathenism. There are now six stations, one week-day and eight Sunday schools, and two hundred members of the church. They have erected six church buildings free from debt. Several of the chiefs and leading men spoke, each handing in an offering as he sat down. The speaking had finally to be stopped to allow the treasurer to receive the subscriptions. Nearly all present contributed, and the whole amount needed, about \$275, was raised.

Receipts of the American Colonization Society,

From the 20th of November, to the 20th of December, 1872.

NEW HAMPSHIRE	
By Rev. J. K. Converse, (\$29.50.)	
<i>Haverhill</i> .—N. B. Felton, \$5; Dr. P. Spaulding, Nath. Page, ea. \$2; David Page, P. W. Kimball, W. H. Page, Parley Ayer, Mrs. S. Dale, G. W. Chapman, ea. \$1.	\$15 00
<i>Milford</i> .—Mrs. H. Moore, \$10; Dea. Chase, Mrs. L. C. Eldridge, Mrs. F. French, Moses Foster, ea. \$1; Mrs. M. Foster, 50c.....	14 50
	29 50
VERMONT.	
By Rev. J. K. Converse, (\$69.75.)	
<i>Wells River</i> .—Mrs. M. A. Abbott, \$10; Mrs. C. Brock, Frank Deming, ea. \$2; George Leslie, Cash, ea. \$1.....	16 00
<i>Newbury</i> .—Col. Meth. Ch., \$9.25; Edward Hale, H. Cummings, ea. \$5; P. W. Ladd, \$1.....	20 25
<i>Arlington</i> .—Henry S. Hurd, Harmon Canfield, ea. \$5; A. D. Canfield, \$3; Dr. Moseley, Anson Buckran, ea. \$2; James K. Batchelder, L. E. White, Orland Canfield, A. E. Bartlett, Miss P. Canfield, H. E. McKee, H. E. Canfield, P. D. Cisco, ea. \$1.....	25 00
<i>St. Johnsbury</i> .—additional—Mrs. Thos. Kidder.....	5 00
<i>St. Johnsbury Centre</i> .—Individuals.....	3 50
	69 75
NEW YORK.	
By Rev. Dr. Orcutt, (\$300.00.)	
<i>New York City</i> .—Henry Young, \$100; James Brown, John Steward, ea. \$50; Cash, \$25; W. S. Gilman, \$20; Watts, Parker	
& Co., \$10; Dan. Talmage's Sons, Dr. James Anderson, E. G. Hubbard, Mr. Sage, ea. \$5.....	\$275 00
<i>Brooklyn</i> .—Dr. Theo. L. Mason, \$20; Dr. L. D. Mason, \$3.....	25 00
	300 00
NEW JERSEY.	
By Rev. Dr. Orcutt, (\$398.01.)	
<i>Newark</i> .—Mrs. E. A. Craie, \$25; Harris M. Baldwin, \$15; Wm. Howkins, \$5; Balance of a bequest of the late Oliver J. Hayes, \$353.01.....	398 01
DISTRICT OF COLUMBIA.	
<i>Washington</i> .—Miscellaneous.....	453 40
ILLINOIS.	
<i>Arlington</i> .—Rev. John Crawford,	4 00
WISCONSIN	
<i>White Water</i> .—Rev. T. G. Colton,	1 00
FOR REPOSITORY.	
MASSACHUSETTS.— <i>Boston</i> .—Sam'l Lane, for 1873, by Rev. Dr. Tracy.....	1 00
NEW JERSEY.— <i>Newark</i> .—Rev. J. C. Groth, for 1873.....	1 12
ILLINOIS.— <i>Arlington</i> .—Rev. John Crawford, for 1874.....	1 00
LIBERIA.— <i>Cape Palmas</i> .—E. H. A. Dennis, for 1873.....	1 25
Repository.....	4 37
Legacy.....	353 01
Donations.....	439 25
Miscellaneous.....	453 40
Total.....	\$1,260 03

AMERICAN COLONIZATION SOCIETY.

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DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1872.

CONNECTICUT COLONIZATION SOCIETY.—Rev. Caleb S. Henry, D. D., Hon. Orris S. Ferry, Hon. Julius L. Strong.

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren, Joseph S. Ropes, Esq., Rev. John W. Chickering, D. D., Rev. Dudley C. Haynes, Dr. Henry Lyon.

NEW YORK COLONIZATION SOCIETY.—Bishop Edmund S. Jenes, D. D., Rev. John N. McLeod, D. D., Almon Merwin, Esq., Hon. Joshua M. Van Cott, Jacob D. Vermilye, Esq.

NEW JERSEY COLONIZATION SOCIETY.—Rev. Elijah R. Craven, D. D., Rev. John T. Duffield, D. D.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton.

FORM OF REQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of ——— dollars.

(If the bequest is of personal or real estate, so describe it, that it can be easily identified.)

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From Liverpool on the 6th, 18th, 24th, and 30th of each month.—LETTERS, each half ounce, or fraction thereof, sixteen cents. NEWSPAPERS, each, four cents. BOOK PACKETS, under four ounces, twelve cents.

From the United States.—LETTERS, each, in ten cent stamped envelopes, as required by postal laws, addressed to Colonization Rooms, Washington, D. C. NEWSPAPERS and BOOKS free through Colonization Rooms.

Am Sec State

CONSTITUTION
OF THE
AMERICAN COLONIZATION SOCIETY.

Organized, January 1, 1817. Incorporated, March 22, 1837.

ARTICLE 1. This Society shall be called "The American Colonization Society."

ARTICLE 2. The object to which its attention is to be exclusively directed is, to promote and execute a plan for colonizing, with their own consent, in Africa, people of color residing in the United States.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, a President and Vice Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life, and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one delegate for every five hundred dollars paid into the treasury of this Society within the year ending on the day of the annual meeting.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons; all of whom shall, *ex officio*, be members of the Board. The President of the Society shall also be a Director, *ex officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M. on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.